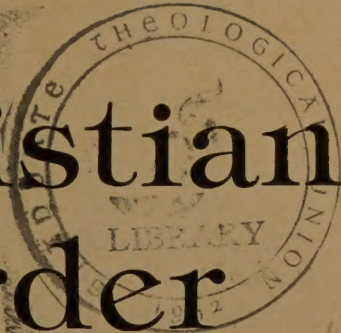


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Christian Order



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Rev. Dr. Georg May

Once again, I would like to thank those who, with such generosity, have helped *Christian Order* through a difficult time. The greatest help has come from those who have renewed so promptly. To them I can never be sufficiently grateful. I would ask the very few, who have not replied as yet to subscription reminders, to do so, please, without delay. It would be so great a help if they did. My most grateful thanks to so many.

—Paul Crane, S.J.

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EDITED BY

Paul Crane SJ

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Pope and Politics

THE EDITOR

THE Church is concerned with man's service of God. Because he is a human being this can only be through the exercise of man's human powers of understanding and will in accordance with God's Law. It follows that every man—irrespective of colour, race, creed or social condition—has the right to their exercise; therefore, to set and be helped to set his life within circumstances that will permit and encourage it. In other words, to living conditions—political, economic, social and familial—suited to that dignity of his as a human being, which is found in that special likeness to God, which is his through the possession of specifically human powers.

Out of this comes the Church's concern with the temporal; not for its own sake, but insofar as it affects man's ability to serve God in the manner outlined above. To the extent, then, that political arrangements circumscribe unduly the exercise of man's human powers or render it, in effect, inoperative, the Church must be opposed to such arrangements. Under such circumstances, she is not allowed to remain neutral in her mind. The action she takes in face of this kind of situation will be for her representatives on the spot to decide in accordance with time and place and local circumstance. What she cannot do is close her eyes to this sort of situation and say it is not her business. It is most certainly her business, not directly, but at one remove,

so to say, and none the less strongly, because of her concern with man's service of God, which is her business totally.

The Pope made this very clear on the first day of his visit to the Philippines, which one may classify today as a National Security State of South American type, when he warned President Marcos, described by *The Times* (18/2/81) as a "devout Roman Catholic", that "Rome would not accept the subjugation of human rights to safeguard national security". These words, I take it, apply not only to the Philippines, but to most countries of Central and South America, to say nothing of the Soviet Union and its Satellites, whose case for human subjugation is built into the ideology they share.

Almost in the same breath, whilst in the Philippines, the Pope warned priests, seminarians and religious, as he had warned them elsewhere, against what the newspapers called "meddling in politics"; but what I would prefer to describe as active participation in party or partisan politics. And rightly so, though mainly, I would think, on pragmatic grounds; for, under such circumstances, the Church itself through the party-political priest, however good his intentions, would tend to be identified with a partisan approach to public and political life in no way necessarily shared by all Catholics and in which they are in no way obliged to share. The result can only be dispute and division and loss of confidence in the Church on the part of a large number of Catholics. In illustration, one need only cite situations in the Third World where past inertia of the Church in the social field has caused her to be identified with the interests of the well-to-do and, in consequence, without credibility in the eyes of the poor. The reverse can happen just as easily if, through a laudable desire to right this situation, her priests identify her interest with a political party or parties professing to uphold the interests of the poor. Past mistakes in this matter will not be righted by their repetition in an opposite direction. What is needed here from the Church as a whole is fearlessness in the repudiation of injustice, not the engagement of priests and religious in party-political activity. This field belongs to the layman because by profession he is not identified with the organised Church. For the priest, because so identified, it is out of bounds.

To avoid misunderstanding, it is extremely important to notice that Professor Jansky, who is a devout Catholic, is, at the same time, a most able sociologist and psychologist. In this article, he is studying Pope John Paul from a sociological and psychological angle. He is doing so, *not* because he believes that the Pope's primary motive in doing what he is doing is sociological and psychological. *In no way.* The Pope's primary motive in doing what he is doing is to uphold the truth fearlessly in season and out of season.

At the same time—in the mind of Professor Jansky and given the appalling difficulties confronting the Holy Father in the carrying out of his task—Pope John Paul is making *tactical* use of his knowledge of the behavioural sciences and of his practical experience of life to get God's truth across. He is doing this in a way that can only draw praise from contemporary socio/psychologists. This perceptive article deserves the closest study.

Pope John Paul II : A Pragmatic Appraisal *

PROFESSOR RADKO JANSKY

Seeming Enigma

AFTER two years in the Vatican, John Paul II still seems an enigma to many people. Even reporters of several reputable and otherwise well-informed periodicals have expressed occasionally their perplexity over his pronouncements, actions or decisions. They see them as

*A paper presented by Prof. Radko K. Jansky of Maryville College, St. Louis, Mo., at the 1980 meeting of the American Association for the Advancement of Slavic Studies in Philadelphia, Pa., U.S.A.

inconsistent, ambiguous, and sometimes even erratic and mutually self-contradictory.¹ Some commentators are not just perplexed, but outright hostile or even contemptuous, and John Paul II is often shot at from all angles by both the Left and the Right.²

The traditionalists blame him for praising improperly the Second Vatican Council, for speaking in favour of accepting the *Novus Ordo Missae* in Poland when most of the Polish bishops wanted to retain exclusively the traditional Latin Mass, and for following the obviously Church-demolishing policies of his three predecessors, which he manifested by choosing their names upon his election. The conservatives remember his qualified attitude toward private property, and that, while still in Poland, he had the reputation of belonging to the more "progressive" wing of the hierarchy there than their hero, Cardinal Wyszynski. Staunch Catholics criticize him for his support of the conciliar declaration on religious freedom³ and for his willingness to cooperate with other denominations on the basis of equality.

The progressivists hate him, despise him, or simply ignore him because of his insistence on many traditional Catholic doctrines, his objection to contraception, abortion, female clergy, remarriage of divorced Catholics and liberal laicization of priests, as well as for his reluctance to distribute communion in the hand and to tolerate various liturgical experiments and improvisations which he calls "desacralizing abuses".⁴ Along with several Protestant spokesmen, they accuse him of not being really ecumenically-minded, at least in comparison with his three predecessors.

Both the Right and the Left have expressed indignation over his frequent travels abroad and his "publicity-seeking" appearances before vast crowds, accusing him of being a ham actor who unduly desires and enjoys personal popularity.

The Reality: Intelligently Pragmatic

I do not claim to know the mind of John Paul II. I have had only one opportunity to meet him in person, and that was while he was still Archbishop Wojtyla. It happened

at an International Philosophical Congress in Cracow in the summer of 1978, just before his departure for the Vatican Conclave which was to elect a new occupant of the Holy See. However, I studied closely the situation in his archdiocese and spoke to many of his former colleagues, students and other acquaintances. All the information I then obtained at first or second hand fits a definite pattern of attitudes and actions. This suggests that the behaviour of Karol Wojtyla in the past as well as in his present position has been consistent, tenacious, realistic and intelligently pragmatic.

Since Karol Wojtyla was engaged in various walks of life before he turned to the priesthood, he has a great advantage over most of his critics from the ranks of abstract theologians and bishops who have never been anything else but full-time clergymen. He has gained practical experience of reality in the company of "normal" people whose concrete situations he shared personally. In view of the fact that his education has not been limited to the study of philosophy and theology, he knows more than most of his critics about the social sciences and social problems. And since the Catholic Church in Poland has been engaged in a political struggle with that country's Marxist Regime since World War II, he knows also about "the art of the possible", as opposed to absolutizing theories and utopian wishful thinking.

A Socio/Psychological View of Religion

Before analyzing Wojtyla's interpretation of Vatican II, we should recall the fundamental this-worldly functions of religion in general—any religion :⁵

1. Sociologically, it is to facilitate the establishment and maintenance of an harmonious human society by providing standardized behavioral norms for social contracts, sanctioned by a superhuman authority; i.e., by imposing psychological, non-physical constraints on natural human urges, tendencies and inclinations which are likely to have socially negative and disturbing effects.

2. Psychologically, it is to make people "happy no matter what", even in most adverse situations, by offering them "spiritual security", deemphasizing the importance of

material and temporal concerns and focussing on a spiritual eternity.

Man is generally more willing to accept constraining norms if he perceives them as coming from a permanent transcendent authority rather than from the arbitrary, even if democratically agreed decisions of his equals, i.e., from mere human beings like himself. He accepts them the more willingly, even though at times not too gladly, if he feels awe and respect for their author.

Pragmatic Aspect of Fasting and Abstinence

Nevertheless, even when "the spirit is willing, the flesh is weak". Here, however, we have to keep in mind that, in biblical language, the word "flesh" does not refer only to sexual urges, as many people seem to assume, but to whatever our contemporary social sciences may call "asocial tendencies or inclinations". Thus also the phrase "mortification of the flesh", which sounds so outdated, means simply what we call today "self-control and will-power training". This training is most effective when it involves the two instincts most essential to the self-preservation of humanity: nutrition and reproduction. This was most probably the first great sociological and psychological discovery of mankind at its early stage of intellectual development. This is said in view of the fact that all at least moderately civilized religions in the known history of the world have prescribed occasional fasting and some sexual restraints as the most effectual exercises for developing the kind of self-control, that is essential for man's social survival. Moreover, if one becomes able to control one's appetite for food and sex, it becomes not too difficult for him to control also all these other natural, spontaneous, but socially disruptive emotions and inclinations that are known, in religious terminology, as temptations.

Although most of our contemporary theologians seem to have forgotten these basic facts known long since to intelligent leaders of ancient peoples, Karol Wojtyla is apparently still aware of them⁸. Thus his preservation of the traditional rules of fasting in his former archdiocese, even after their cancellation by Paul VI, in the same way as his insistence on birth control through periodical

abstinence rather than by artificial means, can be viewed not only from the angle of moral teaching, but as the pragmatic maintenance of permanent, unchangeable and socially beneficial psychological and sociological principles, verified as such by modern behavioral sciences.

Similarly, when John Paul II tries to eliminate the desacralizing features from contemporary liturgical practices (including the cafeteria-style marching up to receive communion-in-the-hand), this does not reflect a return to some "outdated", "reactionary" theology, but, on the contrary, a return to sound fundamental principles of psychology and sociology, abandoned simple-mindedly and irresponsibly by the pioneers of post-conciliar liturgical reforms.

Pope John Paul II and the New Mass

How then could Karol Wojtyla urge his Polish colleagues to accept the *Novus Ordo Missae*?

European experience with Nazi and Marxist regimes has shown that denominations with autonomous national hierarchies have been much less able to resist subjection and misuse by totalitarian governments than the centrally governed Catholic Church with the centre of its supreme authority located abroad in the Vatican⁷. After Paul VI had promulgated the new liturgy, it was important not to give the least impression that the Polish Hierarchy could go its own way in such an important matter as that of liturgical observance, for in that case the political rulers could say: "Because you have shown that you can ignore directives from the Vatican in this matter with impunity, you can certainly ignore directives in other matters, too, and you have no longer any acceptable excuse for not fully supporting the political regime of your country".

However, Archbishop Wojtyla made sure that even the new liturgy be performed in Poland with the utmost traditional dignity, piety and reverence, and that the Polish translation of the *Novus Ordo Missae* be genuine, unfalsified, and correspond exactly with the Latin original: "for many" (*pro multis*), not "for all" in the consecration; the singular "I believe" (*Credo*), not the plural "We believe" in the Creed; and so forth. Also, the new liturgy is cele-

brated in Latin all over Poland much more frequently and regularly than in any other country (except perhaps the Holy Land), and the traditional Tridentine Mass of St. Pius V has not been forbidden and can be freely offered and attended in Poland without any special "permission" from higher authorities.

Pope John Paul II and Ecumenism

Since the effectiveness of the religious imposition of the aforementioned social and behavioural constraints is greatest when the believers perceive their religion as being the only true one, ecumenical efforts aimed at the acceptance of equality or at a merger of denominations with clearly different theological doctrines, are psychologically disorienting, weaken substantially the effectiveness of religious imposition in all participating Churches and render the Churches themselves socially useless and, indeed, often damaging. How then could Karol Wojtyla support the conciliar decree on religious liberty and try to co-operate ecumenically with representatives of other faiths?

In today's world, when Catholics along with other Christians are persecuted, oppressed or at least discriminated against in many countries of the Second (Marxist) and the Third World⁸, they have to press for religious freedom as a general principle everywhere in the interests of self-preservation. At the same time and for the same reason, they have to try to form a common front with other believers against pagan and atheistic regimes. It is better for the Catholic Church to insist on religious freedom for all and thus preserve its ability to function with the opportunity of making converts, than to insist on one's own intolerant exclusiveness, but, at the price of being prevented from operating and gaining converts in many parts of the world.

Given this dilemma, Karol Kojtyla chose to implement "the ecumenical spirit" of Vaticanum II in the best pragmatic way. As Archbishop of Cracow, he organized co-operative meetings not only with Polish minorities of different faiths, but also with the Protestants of East Germany. As Pope, he has followed the same line on a global scale. At the same time, however, he has been

trying to preserve the traditional identity of Catholicism while respecting, but not agreeing with, the specific identities of other denominations. This can be seen from the fact that on occasions he prays together with leaders of other Churches, but never concelebrates with them. Here again John Paul II appears to be not only more erudite and pragmatic than his immediate predecessors who, in the name of ecumenism, tried to eliminate most of the features which distinguish the identities of different Christian denominations.

Pope John Paul and Vatican II

If Pope John Paul II is trying to correct many of the ecclesiastically and socially damaging trends of the so-called "spirit of Vatican II", which were initiated or at least tolerated by John XXIII and Paul VI, why does he keep praising the Second Vatican Council and the two Popes who presided over it? Again there can be two practical reasons :

1. Although the Council had an undeniably destructive effect on the situation of the Catholic Church in most countries (as Paul VI himself admitted⁹), it need not have had this effect if it had been interpreted and implemented in a different way¹⁰. This can be seen from the experience of Poland, where the consequences have been clearly beneficial.

When I saw Poland a few years after World War II, I met depressed and dispirited people who were praying ardently, but looked at their priests as the only individuals who could be expected to stand up for them against their oppressive Marxist Government. There were, to be sure, also some laymen engaged in underground resistance. They were admired and prayed for, but the rest of the people suffered passively in fear.

When I visited Poland in 1978, the situation looked entirely different. Nobody seemed to be afraid; the people stood actively together and managed to ignore the Government. When I enquired about the reason for this change, I was told repeatedly that it was thanks to the Second Vatican Council. The Council prompted laymen to engage actively in those affairs of the Church, which used to be

taken care of by the priests alone. So they obeyed the call to do so, and are now running all the business and activities of their parishes except those concerned with liturgy and doctrine¹¹, but including resistance to the regime¹². The Council brought to the awareness of the Polish laity their own responsibility for and their importance in the work for Christ and against His enemies. This produced a courage and togetherness, which Poland's Marxist Government has not been able to break.

In Cracow I was told that Archbishop Wojtyla, unlike Cardinal Wyszynski, never tried to challenge the Government directly or provocatively without a very serious reason. Consequently, the Marxist rulers concentrated their attention and animosity on Wyszynski and left Wojtyla relatively alone, which gave him the opportunity of organizing and activating without much interference the laymen who eventually achieved more even than Wyszynski did with his head-on confrontations. Within the limits of this article I cannot go into more detailed explanations or illustrations; but the fact, observable in the current Polish situation even by those who have not been to Poland, is that Vatican II has had a very positive effect in that country. For this it can be praised with full and objective justification.

Pope John Paul II and his Predecessors

2. For lauding his predecessors John XXIII and Paul VI, Pope John Paul II may have yet another pragmatic reason: a strategic one. We may recall that, after the assassination of John F. Kennedy, President Lyndon Johnson inherited numerous critical problems created by the dubious foreign policies of his predecessor. But, with the spirit and mood prevailing at that time throughout the nation, Johnson did not dare criticize Kennedy or to proclaim openly any intent of reversing Kennedy's decisions. So, whenever he was about to start a drastic reversal, he first made a lot of noise, stressing his tremendous admiration for the assassinated president and his unshakeable determination to follow faithfully in Kennedy's footsteps. And then he did the opposite¹³. Although this was certainly not the most straightforward approach, because of the confusion and

misconceptions prevalent at that time in American public opinion, it was the only way of salvaging whatever could still be salvaged from the disasters of Kennedy's presidency.

Choosing the name John Paul II would have seemed very compelling to any new pope after John Paul I had died within a few weeks of his pontificate. But it might also have put temporarily off their guard those fanatics of destruction within the Church who were wondering whether or not Wojtyla would follow in the footsteps of John XXIII and Paul VI, and therefore, might have given the new Pope some time to establish his position in the Vatican in preparation for his future task of correcting the mistaken policies of his immediate predecessors.

Popularity Seeking: A Deliberate Strategy

On one point, the critics of John Paul II are probably correct. He does seek personal popularity among Catholic masses. But I do not think this is a hang-over from his days of stage-acting (as has been often insinuated), but rather a deliberate strategy devoid of any egocentric desire for personal glory.

Shortly after the late Paul VI spoke of "the smoke of Satan", which had penetrated the post-conciliar spirit, and of the progressive "autodemolition of the Church", I happened to be in Rome and talked with several of my acquaintances in higher positions in the Vatican¹⁴. I expressed the opinion that it was primarily the Dutch Catholic hierarchy that had prompted the papal remarks quoted above, but they told me it was not so. They said the Dutch were heretics indeed, but they were at least honest about it, presenting their dissenting ideas openly as such and not pretending to be in loyal agreement with the Vatican. Therefore, the rank-and-file Catholics in the Netherlands know who stands where, and are able to make an informed choice. But, I was told, the greatest worry for the Holy See was caused by the Americans. There, many bishops are mendacious and hypocritical. They pretend to be loyal to the Pope and present their destructive ideas and practices to the faithful as if they were in accord with the Magisterium. Most American Catholics follow their bishops not because they have had a free informed choice

and decided to reject the authority of the Holy See, but because they have been conned into believing that they are still in union with Rome, although the practices introduced by their bishops, and doctrines promoted by their theologians, are increasingly schismatic, heretical and anti-Catholic.

Since the time of these conversations in Rome, I have had the opportunity of verifying not only that these statements were well substantiated, but also that Hierarchies in some additional countries, particularly in the Third World, have begun to follow the path and tactics of the American bishops in their own way¹⁵.

What could John Paul II do in such a situation? The main obligation of any pope is to keep the Church united and in harmony, but not at the cost of sacrificing its vital, life-sustaining identity, i.e., its specific and characteristic doctrines and practices. History has shown and psychology has explained this; and also why no ideological institution can radically reform itself without either splitting or completely expiring. Karol Wojtyla apparently knows this (and most of the conciliar participants must have known it, too, because they stipulated that all the documents from the Council were to be interpreted "*in the light of tradition*"); but many contemporary Catholic theologians and prelates are either ignorant of it or pay no attention to it (unless, of course, they do want to kill the Catholic Church in order to create a new, either very vague or purely humanistic one)—and, naturally, most laymen have no way of knowing it.

A good pope must confront this situation and those ecclesiastical leaders whose efforts, even if perhaps motivated by good intentions to "improve" the Church, would inevitably lead to its disintegration. In the event of these leaders ignoring or distorting constructive papal directives, Marxist political theory (with which one who studied in Communist-dominated Poland after World War II must be familiar) provides a method called "pressure from above combined with pressure from below". In this particular case, it means that the Pope must try and gain such personal popularity that, if and when it comes to a decisive show-down between him and the rebellious prelates, the rank-and-file within the Catholic Church will side with him.

This will compel the subversives either to quit, give in, or face general animosity, contempt, disobedience and isolation.

Realistically Eclectic and Pragmatically Beneficial

In the light of what has been said hitherto, we can say that the actions and decisions of Karol Wojtyla since Vatican II, whether as Archbishop or as Pope, have not been inconsistent, ambiguous, vacillating or self-contradicting; neither progressively biased nor blindly conservative, but realistically eclectic and pragmatically beneficial. He supports those changes which, under given circumstances, are likely to have more practical positive effects than their alternatives. In the same vein, he has tried to maintain or to restore traditional doctrines and practices of the Church to the extent to which such traditions are socially constructive—and it is not his fault that here the correlation between Catholic tradition and social benefit has been remarkably high.

During recent centuries, religious doctrines have been widely perceived as being at odds with scientific discoveries. However, Catholic authorities have insisted that true science should be in agreement with faith. And it is an historical paradox that, in the second half of the XXth century, just as the social sciences have begun to catch up with ancient religious insights and verified the correctness and social as well as psychological benefits of numerous traditional Catholic teachings and practices, the pioneers of the so-called “spirit of Vatican II” went off at a tangent, ignoring both science and tradition.

Preconciliar clerics possessed hardly any greater knowledge in the field of the behavioural sciences than their counterparts today. However, they did not need it so urgently, because they had faith in the traditional Magisterium of the Church, and this led them to very much the same results. Many of the modern post-conciliar theologians and priests have neither the knowledge nor the faith. And they lack the humility and loyalty of their predecessors. With such deficiencies, their theories and practices cannot but be damaging, both ecclesiastically and socially.

Karol Wojtyla appears to have both the necessary scientific knowledge and the religious faith, along with a personal

experience of practical life, and to use all three in interpreting Vatican II in the way prescribed by the majority of its participants. As such, he commands respect from any genuine Catholic whether of conservative or of progressive inclination¹⁶.

The Criterion has been Behavioral

However, I wish to stress again that I do not claim to know for sure the mind, the thinking or the actual motivation of John Paul II. I have presented here only the sense which his actions make when objectively observed from the outside and analyzed from the viewpoint of the behavioural sciences. From that perspective, Karol Wojtyla's interpretation and application of the decisions of Vatican II appear authentic, systematic, purposefully consistent and, above all, most reasonable and pragmatic within the limits of realizable possibilities. Whether or not he will be able to assert himself and his interpretation of Vatican II throughout the Church as a whole is, of course, another question.

NOTES

- 1 E.g., "Talent für Zweideutigkeit", *Der Spiegel* No. 29, 1980. Kati Morton, "The Paradoxical Pope", *Atlantic Monthly*, May 1980. Rev. Andrew Greeley (who used to be a prominent and dependable sociologist until he allowed his personal feelings, bias and *à priori* opinions to distort the objectivity of his research and the logic of his deductions) in various Catholic periodicals at various times. And many others.
- 2 The greatest hostility and contempt from the left is usually shown in the occasionally published statements of "spokespersons" of radical gay, feminist nun and pro-abortion groups (of which the first two receive usually a sympathetic treatment in *The National Catholic Reporter* of Kansas City), and by various disgruntled liberal or progressive priests in various countries. Examples from the right are *Einsicht* of München, West Germany, and *Veritas* of Louisville, Kentucky. The latter exceeds probably all others in irrational bias, wilful distortions and vulgarity. The various periodicals of the Society of St. Pius X, which used to be quite critical of Paul VI, are taking generally a "wait-and-see" attitude toward John Paul II.
- 3 In *Dignitatis humanae*.
- 4 In *Inaestimabile dono* and, in other words with the same meaning, in *Dominicae cenae*.
- 5 As has been recognized already, e.g., Polybios in *Historiae* and Machiavelli in *Discorsi* I, II, 1, and confirmed by modern sociologists, especially, but not only, of the functionalist school

- (Parsons, Yinger, Simmel, Swanson, Johnstone, etc.), psychologists (W. H. Clark, G. Spinks, etc.), anthropologists (M. Müller, R. Lowie) and many others.
- 6 See also the author's "The Role of Religion in the Origin of Political Society", presented at the 1975/76 Philosophical Congress in New Delhi, India, and reprinted, i.a., in *Migrant Echo* VI.1, San Francisco, Cal., 1977.
 - 7 When State authorities demanded that Catholic clergy support publicly the policies of the Government, the usual and quite convincing answer was: "Sorry, you know, we cannot do anything without direct orders from the Vatican. Our people know it, too, so if we shall do anything extra on our own, the faithful will consider us schismatics, will turn against us and our efforts, and the results will be counter-productive. Thus it will be better for you to leave us alone". An uncooperative bishop of a national autocephalous Church could be arrested and replaced with a collaborator by governmental intimidation of the domestic electors. This was impossible to do in the Catholic Church whose bishops could not be appointed by anybody but the Pope.
 - 8 During the peak period of colonialism, the Catholic Church had full freedom under all colonial administrations. Since the 1950's, many newly independent nations have viewed Christianity, as well as democracy, as foreign ideologies imposed on them by outside powers, and have been trying to get rid of them as vestiges of former imperialism.
 - 9 On several occasions he used expressions such as "the smoke of Satan" penetrating the post-conciliar spirit, progressive "self-destruction of the Church", etc. They can be found in the volumes of *The Pope Speaks*, besides quotations in *L'Osservatore Romano* and various moderately conservative periodicals (*The Remnant* of St. Paul, MN, *Serviam* of Williamsville, NY, etc.).
 - 10 The Council has stipulated that its decrees were to be interpreted in the light and spirit of tradition, the importance of which was stressed particularly in *Dei Verbum* (considered by many to be the most conservative of all the approved constitutions), but, thereafter, largely ignored.
 - 11 In other countries, on the contrary, the laymen have been showing main interest in determining and revising liturgy and doctrine, while leaving the other tasks to the clergy.
 - 12 It is worth noticing that the first "Polish Spring" of 1956, the Hungarian uprising of the same year, and the "Prague Spring" in 1968 were all started by prominent dissenters within the ruling Communist parties and only subsequently joined by the general population led partly by the Catholic Hierarchy (in Poland and Hungary). However, the Polish upheavals in 1970 and especially in 1980 were clearly initiated by rank-and-file Catholic laymen, with the Hierarchy able to stay cool on the sidelines.
 - 13 To give at least one example by way of illustration: J. F. Kennedy virtually organized and financed (with U.S. taxpayers'

money) a U.N. expedition army to drive Maurice Tshombé, president of Katanga in the former Belgian Congo, out of the country. That was achieved after 3 years of fighting which produced tremendous destruction and innumerable deaths, including that of U.N. Secretary-General, Hammarskjöld. L. B. Johnson not only returned Tshombé to Katanga, but made him President of the entire Congo, today's Zaire. And ever since, even after Tshombé was ousted by Mobutu, Zaire has been the most reliable U.S. ally in Africa. Similar total reversals of Kennedy's policies were performed by Johnson toward Brazil, Honduras, the Dominican Republic, France, the EEC, the Concord project, etc., etc.—and all that amidst praises of the “genius of JFK”.

- 14 Although I cannot, understandably, betray the confidence of my informants, I may say that they included persons in important positions in two Sacred Congregations, rectors of a papal university and two seminaries, two apostolic delegates for members of Eastern European ethnic groups in the West, the head of a religious house and a couple of editors of Vatican publications.
- 15 *The National Catholic Reporter* of Kansas City has referred occasionally (most recently, in an editorial after the 1980 Synod) with unconcealed pleasure and satisfaction to the fact that what American bishops report to or promise in Rome is quite different from what they are saying and really doing in their dioceses. The mendacity and deceitfulness of many of them was manifested most recently also in their reactions to an inquiry of the Sacred Congregation for the Sacraments and Divine Worship concerning popular interest in Latin liturgy, both traditional and new. (I had the opportunity to see a number of their replies and am in possession of xerox copies of several of them, including some reports from Africa and Latin America.)
- 16 I realize I have not treated and explained all the actions of John Paul II which evoked criticism, but within the given time and space limits, I hope I have touched those most frequently mentioned. Nor do I wish to give the impression that I consider Karol Wojtyla superhumanly omniscient and absolutely infallible in everything. E.g., during his visit in Brazil it was apparent that his perception of the roots of the social, political and economic problems in South America was not completely accurate. (It is virtually impossible for anybody who did not spend some time in that part of the world, mingling inconspicuously with all strata of the population, to gain a full understanding of the complexity of those problems.) I have only tried to show that the assertions of his hostile critics pertaining to his alleged inconsistency, biased close-mindedness, incomprehension of the spirit of the times, etc., are not substantiated.

This short but trenchant piece of writing, taken from the *Newsletter* of the Confraternity of Catholic Clergy in the United States, sets out exactly the hopes and fears of very many Catholics wherever they may be today. It serves, too, as a warning of what may come. Let there be no illusions on this score.

Needed More Than Ever

CONFRATERNITY OF CATHOLIC CLERGY

POPE JOHN PAUL II has now started the work of cleansing the Augean Stables of revisionist Catholic theology. The task demands heroic courage and a special infusion of God's grace. For too many years, the scattered sheep have wandered far and wide; now the shepherd's staff is being raised in defense of the Deposit of Faith. The Holy Father faces a bitter battle. The media's power is on the side of the revisionists. Using the techniques of subliminal persuasion we are being treated to a lexicon of snide abuse about the liabilities of an "Eastern European Pope", his ignorance of "modern theological developments", "his monarchical authoritarianism in the internal affairs of his Church", etc. The word "Inquisition" appears with increasing frequency. Liberal Protestant commentators are shocked by "the setbacks in ecumenical relations". Others are scandalized at the collapse of the "Johannine Reform in the Church". Catholic revisionists are gnash their teeth in anger at Papal attempts to stifle academic freedom in theological inquiry.

The Vaican did not begin with minnows. Pohier, Schillebeeckx, and Kung are big names among the revisionists and they long have been favorite sons of the media. The Jesuits, through their superior, have been warned to heed the new wind blowing through the Vatican. Others soon will be called to make an accounting. Too many have been masquerading under renewalist banners while they work diligently to effect a radical revisionism in the

Church. Claiming Vatican II as their inspiration, they ignored or mutilated the actual acts of that Council. As time went on, their revisionism became bolder and more candid. It took 15 years to reveal the full range of their work. While retaining the vocabulary of the Faith, they have endeavored to institute a secular-humanist adaptation of the Faith to "the spirit of the times". In this, their filiation to the Modernists of the early 20th century is clear.

Now, in the early months of his second year, Pope John Paul II has revealed the contours of the Church of reconstruction which he will lead to check the disastrous revisionism which has filled the Church with turmoil, confusion, and destruction. His task of reconstruction will be formidable; but he will be equal to the bitter and powerful challenges which he is certain to face. He has been raised up by God as a sign of this day—a sign that the gates of error shall not prevail.

It is not difficult to recognize the working of the Holy Spirit in recent times. Pope John XXIII, who believed that the Second Vatican Council would be quickly concluded, died with the Council scarcely off the ground. Pope Paul VI, gentle, patient, and scholarly Holy Father that he was, guided the Council to a formal conclusion. Then, by patient instruction, he sought to contain the unleashed forces within the Church and to implement the decrees of Vatican II.

A revisionist sector of the Church quickly formed. The actual Council was ignored as the "spirit" of Vatican II was invoked. It was not long before demands for Vatican III were being sounded. Pope Paul VI began to suffer vilification and caricature in direct proportion to his attempts to calm the storms of dissent and contestation. As the years sped on, the tempo of the attacks against the person of the Holy Father and against traditional doctrine and morals mounted in ferocity. The revisionists were raging through the vineyards of the Church seeking more and more to destroy. Contrary to the fondest hopes of Pope Paul, they did not tire of their game. They were simply encouraged to press on to further attacks. Toward the end of his life, Pope Paul used his meetings with episcopal conferences of bishops to utter the sternest warnings

of what was happening in their churches; the revisionists countered this by speaking about Papal senility.

A new and even more gentle Pope was elected to the Chair of Peter: John Paul I. His beautiful smile, his gracious ways, and his simplicity of manner won the heart of the world, but he died within a month. However, his new style prepared the way for the younger, hardier, and equally charming Pope John Paul II. He too astounded the world with his unpretentious affability and his serene self-confidence. He let it be known that he would be the people's Pope and he frankly told people how much he needed them. From the first, he showed himself sensitive to the problems of people in the troubled world, while also demonstrating that he was sensitive to the problems afflicting the Church which he had been called to guard. The Pope of reconstruction was on the scene.

Now, after his first whirlwind year in office, he has begun the task of restoring order in the Church. His qualities of personality and character are suited to the rigors of this task. Heroic leadership, keen intelligence, a serene faith, unafraid teaching, and a finely tuned methodology equip him for the work of reconstruction.

Gifted as he is and assisted by the Holy Spirit, the Holy Father will need the backing of every Catholic layman and priest who has suffered through the long night of doctrinal, moral, and liturgical "trade-offs" in the name of updating. There will be no room for the luxury of neutrality or mere spectatorship in the struggle which is ahead. We priests of the Confraternity of the Catholic Clergy must be in the front line—not only with our personal loyalty and prayers, but with our words, our exhortations, our instructions, and our unremitting work.

The real contest has begun. It promises to be an almost exact historical replay of the situation faced by Pope Pius IX in the last century. He, too, was a handsome and personable young man who was reputed to be "in touch with the spirit of his times". The politicians and journalists of his day wooed him with flattery and roseate predictions of the glory he would win by modernizing the Church.

However, Pope Pius IX soon demonstrated that he was not about to be taken captive by adulation. The First

Vatican Council confirmed his spiritual authority with its declaration on infallibility. He defined the historic belief in the Immaculate Conception of Mary as a doctrine of faith. His Syllabus of Errors punctured the philosophical, social, and theological pretensions of his century. A cacaphony of criticism, ridicule, abuse, and vituperation followed in the wake of those acts. History has not forgiven him for the Syllabus, even though time has proven how right he was.

Pope John Paul II can expect the same treatment. The media, the revisionists, and their allies will be implacable in their war against him as were the enemies of Pius XI. Strength, unity, purity of faith, right morals, and even sanity in the Church are relished neither by the Church's internal nor by its external enemies. The cliches are being trotted out, the slogans are being polished, the half-truths are being revived, and the generalities are being given a new glitter. Soon a new and even more sophisticated campaign of personal and theological attack will appear against John Paul II. The revisionists will have their petty martyrs to extol. We shall hear much of the "New Inquisition" in the Church. The sob-sisters will have a field day.

The Holy Father will need every orthodox Catholic and every committed priest behind him as he goes about the necessary work of reconstruction after too many years of vicious revisionism. May we all be equal to the challenge of this hour.

In this fourth article of his series, Philip Trower shows, with really brilliant insight, the way in which, since the Second Vatican Council, true ecumenism has been derailed by sleight of hand at the top of the Church and, at its grass-roots, amongst the ordinary Faithful. For far too many ecumenists now, Catholics included, the objective is a literally faith-less church into which entry is attained through the "proclamation of Jesus as Lord and Saviour" alone; and within which Christians shall live cosily and comfortably together in what amounts to no more than a social club.

Background to Ecumenism

4: TRUE ECUMENISM DERAILED

PHILIP TROWER

IN the wake of the Council, when launching her children into the ecumenical movement, the Church was primarily asking them, as had Pope John, to amend their lives and be gracious and friendly so that in this new climate the separated Christians would better be able to see the beauty of the Church and her teachings and thus, through being drawn to her, achieve that full incorporation the Council desired.

As for practical measures, she put prayer first, then dialogue, and as far as possible, joint activities.

She urged her children to be generous. They should "take the first steps". But she also laid down conditions and gave warnings. The faithful were to refrain from "carelessness or excess of zeal". What they said "must be in agreement with the faith the Catholic Church has always professed". And "nothing is so foreign to ecumenism as

the false attitude of appeasement which is so damaging to the purity of Catholic doctrine and obscures its genuine and established meaning"; and much more in the same vein.

The danger foreseen was the obvious one; namely that the faithful, finding they could now pray and work with the separated Protestant brethren, would adopt their ideas and outlook. The errors of belief perpetuated in the separated Protestant communities, which the Church had driven out with so much difficulty centuries before, would be (innocently) reintroduced by the members of those communities into the Catholic body.

Why should this happen? Why should not the influence have been all the other way about?

Because — the conclusion seems inescapable — of the spiritually weakened condition of the Catholic body on the eve of the Council.

Catholicism, being the fullness of the Christian Revelation, requires the highest degree of faith; the Church asks us to believe the greatest number of mysteries which challenge human ways of looking at things. Every other "version" of Christianity requires less faith; fewer mysteries are proposed for belief. This is true even of our Orthodox brothers and sisters. We hold all else in common with them, but in regard to belief, they draw rein before the final high-jump; a Head of the Church endowed with supreme power, who may yet be weak or even gravely wicked. So where faith, in the first or third of the three senses I talked about — the infused supernatural virtue and the response of the will — is feeble, other less demanding forms of Christianity with a smaller message content (faith in the second sense) instantly become more attractive. They are more "credible".

Ecumenism Derailed

Had the general level of spiritual vitality on the eve of the Council been higher, had all those in charge of Catholic ecumenism been orthodox, or where orthodox, strong in faith, all might have gone well. But as we know, this was not so. Everywhere Modernists, and semi-Modernists, or genuine ecumenists protestantized or naturalistic in outlook, moved into the leading positions, and ecumenism was widely turned aside from its proper purpose.

For the former, as I said at the start, ecumenism is first of all a device for altering beliefs. But it is something more; through it, by joining forces with men of like mind on the Protestant side, the theological revolutionaries mean to establish on the rubble of ruined Catholic and enfeebled Protestant parishes their new Modernist church and religion, that fourth denomination, which I have also spoken of elsewhere. Being convinced of the nobility of their intentions, they see this as a most laudable enterprise. In this sense — having lost the faith — they are sincere; though sincerity does not unfortunately rule out dishonest methods.

The latter, the protestantized or naturalistic Catholic ecumenists, wavering in belief and less certain in purpose, approach ecumenism as primarily a matter of statesmanship and diplomacy. The fear of upsetting negotiations by giving offence seems to be the overriding consideration with them. A perfect example of the naturalistic approach is seen in Pere Congar's reaction to the definition of the doctrine of the Assumption: "A cruel blow to ecumenical activity". Of course. So it must have seemed to mere human negotiators. But how could any priest with a right understanding of the Faith and supernatural realities conceivably believe that this honoring of the Mother of God would in fact be a setback to Christian reunion, no matter how much Protestants—innocently and in good faith not being able to see the supernatural benefits that would flow from it—might immediately be offended.

Exactly what the naturalistic ecumenist looks forward to is not easy to determine. There are many shades of opinion. But it would seem to be some kind of ecclesiastical federation, in which the various churches "acknowledge the Pope as head of the Church", but in practice continue more or less on their own way, with theologians explaining how discordant beliefs are really in harmony. Somehow the Protestant brethren will be inveigled into the Church without their knowing what has happened to them or where they actually are.

Christian Co-existence

The aim of these naturalistic ecumenists, whether or not they see it, is Christian co-existence rather than Christian

unity. They want it so urgently because they have an inverted order of priorities. "Christianity" must above all have a good appearance in the eyes of the world; it must not, in the words of Fr. Dulles, "present an example of squabbling sects". This is the chief, and often only, factor on which their attention is focussed; not on truth or the mystery of the Church. Co-existence, therefore, having been determined on in advance as an absolute necessity, nothing must be allowed to stand in the way of it; if facts or history or Catholic teaching are found to block the path they must be bent or twisted until they no longer do. If we now find Fr. Dulles wanting to bend history and Catholic teaching about the priesthood and trying to persuade the U.S. Bishops that this is possible (as he did according to the minutes of their meeting in Washington in November of 1978), it is so as to remove the obstacle to co-existence of the Church's non-recognition of Lutheran, Anglican, and other Protestant orders. Needless to say, the kind of federalism envisaged would not in fact be a united Catholic Church.

On the other hand, the mass support for a quick merger with Protestantism (of a liberal kind) has relatively little to do with either diplomatic calculations or Modernism *per se*. The fact that most modern forms of Protestantism — in addition to making fewer demands on faith — allow birth control and divorce, is what principally makes them attractive. The desire to have these things officially sanctioned accounts for a great part of the popular drive behind false ecumenism.

Dialogue Properly Understood

Before going further I should perhaps here say a brief something about "dialogue" because of its importance as one of the officially approved methods of bringing about reunion.

In the context of ecumenism, most Catholics, and the Church itself, mean by dialogue a discussion entered into with the object of removing misunderstandings and arriving at truth, religious or philosophical. In this sense the Church has always used dialogue in her apostolate, from St. Paul to day's parish priest welcoming the non-Catholic inquirer into the presbytery study.

However, dialogue has come to have another and very different meaning. This other meaning and the word itself owe their recent popularity to the influence of the philosopher Martin Buber. In Buber's existentialism, which could also be called a noble theistic humanitarianism, the purpose of dialogue is not primarily to promote agreement about truth, but to promote mutual respect between men followed by enhanced fellow-feeling. It is essential therefore to this concept of dialogue that each side, while stating its views, should refrain from in any way pressing them on the other. The attempt to do so would undermine trust and destroy the communion of fellow feeling which is dialogue's objective; ideally, dialogue should establish the universal tolerance of all views which are not physically or in some other immediately observable way damaging to man.

From this my readers will recognize, I am sure, that in the ecumenical field it is Buber's concept of dialogue rather than the Church's which the majority of the most influential Catholic (?) ecumenists are using, and Buber's objective, not the Church's, which they are pursuing.

Buber's ideas also dominate the Church's dialogue with non-Christian religions. This is why many U.S. Bishops are now unwilling to have the Gospel preached to our Jewish brothers and sisters (see John Mulloy on the theory of the two covenants, new and old, running side by side), and why Cardinal Pignedoli, as reported in *L'Osservatore Romano* (May 11th, 1978) could tell a meeting of Catholic and Islamic scholars that there was no desire to convert the members of one belief to the other but to reach "an ideal" and to bring about peace.

Here in the interreligious field we see ecumenism being used for yet another purpose; to promote world civilization through social harmony. No one will doubt that this is a good end in itself. But it is not the same as preaching the Gospel to all nations, and the methods used look strikingly like a betrayal of the Gospel.

The Catholic participants at the above meeting also seem to have accepted Mohammed as an authentic prophet of God—though possibly this impression was due to infelicitous phrasing by the writer of the article.

Such, more or less, is the background to false ecumenism. We now come to its operations.

Dangerous Willingness for Compromise

Once the Council was over and Catholic ecumenism got under way, meetings between Catholic and other Christians were conducted on two levels; above, discussion between theologians and experts; below, popular meetings and exchanges.

Under the Holy Father, the Vatican Secretariat for promoting Christian Unity was made responsible for the central supervision and direction of the movement on the Catholic side. After the death of Cardinal Bea, its first president, the Dutch Msgr. (later Cardinal) Willebrands, previously the department's secretary, and now also head of the Dutch Hierarchy, took charge. Much earlier (in 1951) Cardinal Willebrands had founded the International Conference for Ecumenical Questions whose purpose was to bring Catholics into closer relations with the World Council of Churches.

At the international level, through the Secretariat for Unity, special joint theological commissions were set up—Catholic-Lutheran, Catholic-Methodist, Catholic-Anglican, Catholic-World Council of Churches—to explore differences and see where points of agreement and disagreement lay. (As mentioned earlier, similar joint theological commissions with Eastern Christians were not set up until much later.)

From the Anglican-Roman Catholic commission eventually came the three well-known Windsor (1971), Canterbury (1973), and Venice (1977) documents asserting that more or less substantial agreement had been reached about the meaning of the Eucharist, the priesthood, and authority in the Church.

Since in effect these statements represent a surrender to the point of view of the principal Church of England commission members, one can quite see how they could sign them. The same cannot be said of those, led by Bishop Clark of East Anglia and Bishop Butler, Auxiliary of Westminster, representing the Catholic side. The statements remind one of those ambiguous documents by means of which the East Roman emperors tried to force their unwilling subjects into a religious compromise: the *henotikon* of the Emperor Zeno, of the *typos* of the Emperor Constans II.

Here is what Cardinal Newman had to say about compromises of this kind.

"Sometimes discordant ideas are concealed by a common profession or name. Such is the case of coalitions in politics and comprehensions in religion, of which commonly no good is to be expected"; their purpose being, he adds, "to make contraries look the same and to secure an outward agreement where there is no other unity".

I would say that this is what the majority of ordinary people of all persuasions who have read the Windsor, Canterbury, and Venice documents have felt about them. Even if for reasons of policy or goodwill the Holy See were to give the statements a temporary or qualified acceptance (which it has not so far done, but has been under pressure to do) they would remain, from the Catholic viewpoint, thoroughly ambiguous and misleading.

The atmosphere of unreality surrounding the work of the Anglican-Roman Catholic commission is added to by the fact, known to all but rather carefully kept out of sight, that, while there are many Anglicans with definite theological convictions, there is no one Anglican theology either about the doctrines discussed or indeed about any other teachings. Nor, alas, is there an authority in the Church of England — archbishop, bishops, convocation or general synod — which doctrinally can commit its members to anything. On the whole I think this is something most Anglicans would say they were proud of.

Short Cut for the Revolutaries

For the more determined revolutionaries, however, the work of these international joint commissions — though useful — has been too slow. They saw that with the Holy See keeping watch, a public statement of full theological agreement might take years to work out or never be possible.

However, since the Council, bishops have been given much wider powers and liberties in carrying out the Holy See's directives and many were already lending a sympathetic ear to Modernism or theories of episcopalian independence. The revolutionaries therefore concentrated their

hopes on ecumenism at national, diocesan, and parish level. Here, where differences of belief could be slurred over by communal prayer, shared churches, religious addresses that avoided precise terminology and so on, quicker results could be expected. The two bodies, "Catholic" and "Protestant", could be brought together in a practical union and the authorities on either side faced with a *fait accompli*.

Through the Unity Secretariat the Holy See has issued an *Ecumenical Directory* in two parts laying down guidelines for bishops. Part one, appearing in 1967, gave general instructions. Part two (1970) laid down rules for ecumenical contacts in higher education.

Under certain conditions and on certain subjects provision was made for non-Catholic Christians to give lectures in Catholic seminaries and for Catholic seminarians to attend lectures and courses at Protestant seminaries. The same applied to universities, theological faculties, and similar institutions.

The instructions were made the excuse for an almost indiscriminate mingling of Catholic and Protestant seminarians and seminary teachers.

De-Catholicizing the Clergy

Since many supposedly Catholic seminary teachers were already instructing their students in some kind of quasi-Protestant or Modernist Christianity, it is difficult to judge how much further damage this inter-mingling was responsible for. Had the regulations of the Holy See been observed and students well-grounded in their faith, much good might have resulted and many Protestants been drawn to the Church. In the circumstances, it has only hurried on the de-Catholicizing of the clergy. Between 1965 and the present, a whole generation of young priests has been trained and let loose among the faithful neither fully knowing nor believing the Catholic Faith. (Comparable contacts with the Eastern Christians, however, have not had these effects and mostly seem to have acted as a corrective).

In the parishes, things were made simpler for the revolutionaries by the great initial fund of goodwill existing on all sides. The idea of all Christians forgetting their

differences and simply loving each other was irresistibly appealing. They were also able to exploit the humanly more difficult position of Catholics, subjecting them to various moral and psychological pressures. The Catholic position is more more difficult simply because, as I recalled earlier, Catholics have most to uphold.

In the general atmosphere of everyone (quite rightly) not wanting to be unfriendly or impolite, those who stand by their beliefs are easily represented as proud, obstinate, uncharitable, or (more tellingly perhaps) as old-fashioned stick-in-the-muds; while the Modernist prepared to compromise, or the well-intentioned Protestant with a few beliefs and willing to adapt them, can be made to appear "more truly Christian".

Temptation to Cowardice

Under the circumstances, the ecumenical meeting, for which the majority of Catholics were wholly unprepared either doctrinally or psychologically, became, for the greater number, like having to go to a party knowing that before the end of the evening you will have to commit the socially unpardonable offence of telling your host that he has made bad mistakes in the way he has arranged his house or brought up his children. In the face of an unpleasantness of this kind, Catholics are easily persuaded to water down their beliefs. They are suddenly appalled and embarrassed by the implications of their divine calling as Catholics; the fact that, utterly undeserving, and totally unworthy though we are, God, for reasons beyond our comprehension, has made us the bearers of the fullness of His Revelation and expects us to be faithful to the assignment. At the ecumenical meeting, Jonah-like we want to run away from it with the excuse of good manners as the smokescreen to cover our flight.

Non-Catholic (and non-Christian) virtues are also pressed into service as a means of shaking the faithful's convictions that beliefs matter. In this case the revolutionaries do not have to put forward arguments. They merely have to lay stress on those virtues (ever present to shame us and keep us humble). The arguments then automatically present themselves to the mind. If two saws of different shape and

length cut equally well, why can't either be used? Ralph Robinson, a Methodist, and Joseph Bonelli, a Catholic, are equally good men; why should the beliefs of one be considered superior to the beliefs of the other? And suppose Ralph Robinson is a better man than Joseph Bonelli? What are we to conclude from that?

(A whole book could be written around this subject, but the quick answer is provided by our Lord. The tributes He paid to Samaritan virtues are famous, but He never equated the Samaritan with the Jewish religion. And when God said to the Jews, "You have made my name a reproach among the Gentiles" he meant "alter your behaviour"; He did not add "alter your beliefs".)

Much too is made of the "scandal of disunity". It is implied that anyone opposing pressure for an instant merger of all denominations regardless of their beliefs is disobeying our Lord or resisting the Holy Ghost.

This very effective weapon works so well by putting the stress on the *fact* of the scandal, which no one can deny, and gliding over the *nature* of the scandal and the degree of responsibility for attaching it to individuals past and present. In the technical sense of a (partial) stumbling block for non-Christians, disunity is a scandal. But it is not a scandal in the sense that personal bad behaviour, which can be put right instantly and at will, is a scandal. Disunity is the result of a long complicated series of events; an historical situation of this kind cannot, without making things worse, be put straight instantly and at will, but only by patient and persevering efforts; and a generation which has inherited such an historical situation is not deserving of the sort of blame which attaches to individual wrong-doing. We are only guilty if we do not do our best by prayer and patient work to heal divisions within the limits of what is right or possible for us.

In the interests of various wrong kinds of ecumenism, irrational and baseless feelings of guilt and anxiety are being stimulated in Christian hearts so that, when provided with a false, but apparently quick and easy way of getting rid of those feelings of guilt—i.e., instant togetherness—Christians can more easily be stampeded in the desired direction.

The Real Scandal

At present a much greater scandal than Christian disunity (a scandal in the real and technical sense) is coming about; the growing absence of conviction and certainty about what they believe of the great majority of people calling themselves Christians. In this they contrast startlingly with the rest of contemporary society; they are the only group of people in it who appear ashamed of their beliefs.

Veneration of Luther

Finally to break down the faithful's fear of doctrinal error and false teaching, they were taught to venerate a whole range of new secular or non-Catholic "saints", with, at the head of the calendar, Luther, who, as a symbol of revolt against the apostolic college and its head, was already a natural hero for Modernism. (Calvin has not been given a place in the calendar, his inhuman coldness making him an unsuitable candidate for popular devotion.)

Were not the abuses Luther denounced real? Had not his voice been loudest in denunciation of them? Was he not therefore a true prophet and genuine spiritual leader? And if so, in the face of abuses, is not rebellion justified, and therefore should not the theology of the monk in a hurry be accepted?

A proportion of people are easily persuaded that accurate criticism of real evils, and speaking about them in a loud voice, is in itself a sign of virtue, and they can therefore be led, without much difficulty, into thinking that the example and positive measures proposed by such critics are also worthy of approval. (*Vide* Karl Marx.) The same is true when sincere but confused men like Bonhoeffer are in question. What appear to be heroically self-sacrificing acts suggest that the ideas of the man performing them must necessarily be of the same order as his good intentions. Of course the faithful will not be misled in these matters where faith and love of the Church are strong; only where they are on the ebb.

Disinterested Love is Necessary

All the above-mentioned stratagems provide difficulties for Catholics taking part in the ecumenical movement which

they have to deal with as best they can, chiefly by remaining unruffled, while painful experiences can always be offered up as a penance. Genuine ecumenism among Catholics today requires a really pure and disinterested love for the separated brethren; the same being required of them for us. Any other kind of love is not real love but a liking for comfortable social relationships; much within the Catholic body which passes as love of Protestants is only love of Protestantism. Catholics can however take strength and comfort from the example of many Protestants, as well as of Eastern Christians, who are not afraid of stating clearly what they believe, even when this will not be well received. These men of more truly Christian conviction have a better idea of what charity and honesty require. One of the best ways of now furthering real Christian unity is, I believe, to explain to them what is really taking place in the Church and help them to see how many "Catholics" are not presenting the Catholic case, and are not, except in name, Catholics at all. What is the alternative? Allow them to go on believing that the Church *has* changed her teaching and does now permit a *smorgasbord* of doctrinal interpretations?

The Modernist Church

In the above passage I have been describing practical methods of pressurizing the faithful.

To give them some kind of theoretical backing, the revolutionaries have produced a new quick-mix theology of the Church, taken over from German and Swiss Modernism. It is by means of this that the new Modernist church of the fourth denomination is being brought fully to birth.

Gradually the faithful have been introduced to the idea that the Church is not the one true Church of Christ because there exists something higher, the "Christian Church", in which all denominations or "traditions", including the Catholic Church, are on a level. This is not so much directly preached; it is an underlying assumption in numerous talks, sermons and episcopal statements.

The notion of the "Christian Church" is really a version of the old branch theory, only it has been taken a stage

further. In the branch theory, the limbs were regarded as still separate. In the new theory the branches are found to be not separated after all. Baptism is the all important factor, and because of it, unity already exists.

But what about differences of belief? It is true that the common-denominator theory—the beliefs that matter are the ones all denominations share—is now widely accepted by “Catholics”. It is also true that where beliefs are held in common between Catholics and Protestants—usually being referred to as “the central truths of Christianity” (unacceptable from the Catholic point of view because many other “central truths” are left out of account)—these beliefs are mostly ones of fundamental importance; among Protestants they tend to survive least tarnished in evangelical churches and high church English Episcopalianism. But at the same time, as we have seen, there are very few beliefs left of any kind that *all* who call themselves Christians still do share. To overcome this difficulty, therefore, the word *faith* has been processed.

In the new “Christian Church” there is only one article of belief. All “proclaim Jesus as Lord and Saviour”. Provided they do this, Christians share the same faith. Everything else, all other beliefs once thought of as forming part of Revelation, are a matter of theological opinion and interpretation. Individuals and “traditions” can continue to hold divergent ideas about them; plurality in unity.

(According to the conjectures of various historians of the Creed, the earliest confession of faith is held to have been, “I believe in Jesus as Lord and Christ”.)

But who is this Lord Jesus? Is He the Incarnate Son of God? Or is He just a human “teacher of righteousness” like Buddha or the figure in the Dead Sea scrolls? And in what way does He “save” us?

These questions too the members of the “Christian Church” can answer as they wish without ceasing to be united in faith.

Actually however it is not intended that the new “Christian faith” shall always remain so substanceless. The reduction of it to a single proclamation is a temporary measure designed to break down existing certainties and get Christians worshipping together as one congregation.

When that has happened, the "Christian faith" will be expanded again like an accordion. The baptized will then have openly preached to them and be fully instructed in what they now get piecemeal and in disguise—the fourth denomination's new priestless pseudo-Christianity, which I have also described elsewhere, with all its rigid existentialist, Teilhardian, humanistic or quasi-marxist dogmas and moral principles. Much of that new religion can already be found systematically expounded in the joint Catholic-Protestant *Common Catechism — A Christian Book of Faith*, widely used with episcopal approval as a basis for Christian unity.

Such are the purposes and ambitions of the hard-core revolutionaries. However I do not think they are going to be able to sweep into their Modernist fourth-denominational church all those now so tragically being lost to the Catholic Church, any more than they will capture all the Protestants who remain outside the Catholic fold, assuming that some do.

An Alternative Federalized Church?

For many, ex-Catholic and Protestant alike, this model of a Church is too radical, too secular, too abrasive; people are scared of its bent towards Marxism, repelled by its expert-dominated, community-animator-ridden ethos. It also throws overboard too much that many ex-Catholics and other Christians are accustomed to and still fond of. When Catholics lose their faith in the Church, they do not necessarily lose their liking for all her doctrines and practices.

It therefore looks as if the future holds the likelihood of an alternative large-scale religious body—looser and more gracious—which once-Catholic parishes and dioceses will gravitate towards. For this the Church of England in its present state already provides a model, and that I believe explains why there is such urgency in certain "Catholic" quarters for a rapid fusion with it.

This alternative religious body will, I imagine, be an arrangement not too far removed from the kind of thing I mentioned earlier as being aimed at by naturalistic Catholic ecumenists; a federation of national neo-Episcopalian

churches into which major non-Episcopalian churches have been absorbed (not under the Pope, certainly, but possibly under a powerless pretender); which allows the member churches to live on in their own way with many of them keeping a place for dignified worship and ceremonial, and even, where liked, a widish range of historical Christian doctrines. Such a federal church where all tastes and shades of belief are catered for will I think be a tremendous attraction, especially since it has room for bishops, and there are many Catholic dioceses which already exhibit all the characteristics of belonging to it.

What of the WCC?

What is difficult to determine is where the World Council of Churches would fit into this picture. Will it be the headquarters and government for this all-denominational federation, which it seems on the point of becoming? Or will it just be the ruling body for the fourth denominational church of strict Modernism, which in turn will be merely one member of the larger body? Whatever may be the case, we see that false ecumenism is moving towards two rather different goals.

I am of course considering what for Catholics must be the darker, sadder possibilities. But if they are faced and Christians in large numbers see where they are now heading, perhaps many will draw back and move into the right path again.

Drive for Intercommunion

Returning to the immediate present, the revolutionaries and their mass following have in the last three years been stepping up the agitation for intercommunion, or "Eucharistic hospitality", as it is called; Catholics and non-Catholics communicating in each other's churches; essentially this means intercommunion with Protestants, with the Catholics involved indifferent apparently as to whether they receive in communion the Body of Christ or a piece of bread. A number of Catholics, including priests and seminarians, have already been practicing this intercommunion for years. But now the revolutionaries want the thing done corporately and with official permission so as to hurry on the disintegration of Catholic belief and identity.

Towards the end of Pope Paul's life, the pressure on him to legalize intercommunion mounted rapidly, with England under the English Catholic Hierarchy, backed up by the Archbishop of Canterbury, taking the lead.

The pressure was also great to have him make the Holy See a member of the World Council of Churches. This having failed, energies were applied to getting national Catholic Hierarchies to join the their local national inter-denominational Councils of Churches. In each case the object has been to have the Church appear as one among equals. The Holy See has so far vetoed this too, and for the most part has been obeyed. So the attempt has been shifted to the diocesan level—at least in England). Diocesan ecumenical commissions are being urged to make "local covenants" with separated communities in the same area in order to make the all-denominational "Christian Church" seem an already established fact.

After 15 years of the propaganda campaign I have been describing, waged under the banner of ecumenism, it is not surprising that hundrds of thousands, if not millions of Catholics, young, middle-aged, and elderly, are now saying: "I don't think being a Catholic is all that important; I think what matters is being a Christian".

Understandably, the leaders of the more "liberal" or Modernist-inclined churches cannot help but look on these developments with satisfaction. How could they be expected not to? They see large numbers of what they imagine to be Catholics accepting their points of view, with little sign that members of their own flocks are moving in the opposite direction. They have also been led to believe that the Church itself is moving towards them.

The majority of other Protestants and the Eastern Christians must be under the same misapprehensions.

(To be concluded)

Despite great odds, the Faith continues to make progress in Ethiopia. Catholic missionaries are still welcome in that country, even by its Marxist regime, as providing in its wilderness-territories an element of stability which would otherwise be lacking. Where Marxist officials fear to tread, the Catholic missionary runs free, with the backing of the people. This is the measure of the Church's strength in Ethiopia.

Ethiopia : The Faith Persists

CZESLAW JESMAN

THE Marxist Government of Mengistu Gabremariam was set up in Addis Ababa after the massacres of 1975, which inaugurated his rule in Ethiopia. The spirit pervading his Administration is distinctly xenophobic. White "capitalists" from the West are not wanted and openly discouraged from entering the country. Subjects of the Soviet Empire and its Satellite States are accepted, since they—particularly the Cubans and East Germans—provide the kind of stiffening, which is indispensable to the preservation of the Socialist State of Ethiopia, as it is now called. Nevertheless, they are not really welcome. Lt. Col. Mengistu may well depend on Moscow in just about every respect, but, though half-Galla (tribesman) by birth, he is enough of an Amhara—the "master race" of this part of Africa—to resent the supervision and interference of his present "benefactors" in the name of Marx.

Missionaries Still Welcome

Surprisingly enough, in view of what has just been said, a Catholic missionary is still genuinely welcome in this officially agnostic and, certainly, anti-Catholic country. Should he be not only a priest in quest of souls, but a

specialist of any kind ranging from, say, medicine to car repairs, he would find no difficulty in obtaining an entry permit, even to those areas of Ethiopia, best described as "neuralgic", such as, for example, the Region of Bale. This is an enormous stretch of wilderness in South-East Ethiopia, a complex of mountain and desert that marches with the frontiers of Sudan and Kenya. It remains still practically non-administered. Nomad tribes, Borana and Somali, roam its desert lowland. Until recently its more or less unexplored mountain ranges were very sparsely settled by off-Hamitic sedentary tribes of uncertain origin and filiation. Before Mengistu's revolution it was a no-man's land. Ethiopian government officials hated being sent there; and, indeed, the postings were usually penal. Wars, invasions, changes of government and systems hardly touched this stretch of virtually unknown country.

Dumping-Ground

Some four years ago, Mengistu had the idea of dumping in this wilderness some 650,000 Eritrean and Amhara peasants. These had become "redundant" in the collective farms established by Mengistu's semi-Marxist regime in the Christian Highlands in the North of Ethiopia. The Marxist rulers decided that what Bale needed was agricultural manpower to make it thrive. At the same time, it was thought that the disappearance of these unfortunates from their places of origin and their transportation to the wilderness of Bale would break them away from their traditional connections and customs and strengthen, in consequence, the hold over them of Ethiopia's Marxist Government. No-one, of course, asked those forced to migrate whether they liked it or not. In fact, most of them hated it.

Missionaries; A Social Asset

At this stage, it should be noticed that the Ethiopian Government, however composed, has always lacked administrative and technical personnel. Mengistu's massacre, during his revolution, of many thousands of western-trained intelligentsia and potential administrators and technicians did not improve the prospect of instilling some sort of order into remote, bleak, dangerous and economically un-

interesting areas such as Bale. Under the Empire, Bale was considered a heathen province and Catholic missionaries were allowed to go there; but no proselytising was permitted in the traditionally Christian parts of Ethiopia, which were protected by Haile Selassie's Government as a domain of the Ethiopian Orthodox Church. Its religion has remained that of the Ethiopian Empire since the Fourth Century A.D.

The Coming of the Consolata Fathers

The missionary activities of the Ethiopian Orthodox Church have always been very slow and circumspect. Moreover, the close connection of the Orthodox clergy with the Crown was a further impediment to Orthodox missionary progress amongst peoples, such as those in Bale, who were basically hostile to Amhara or Tigrean domination. In the view, then, of the Crown, Catholic and, to a lesser degree, Protestant missionaries were the only alternative to those of the Orthodox Church when it came to injecting into territories like Bale an element likely to provide for the people amongst whom they worked some degree of social stability and administration. It was for this reason that the rulers of the Shoan Dynasty, who reigned in Ethiopia for the hundred years prior to the Revolution of 1974, encouraged Catholic missionaries to come and work in the heathen and muslim parts of their realm. First to arrive were the Italian Consolata Fathers. They came soon after the defeat of the Italians at the battle of Adowa in 1896 put a stop for almost half a century to Italian colonial expansion in Ethiopia. Ever since that date, priests, brothers and sisters of this society, along with their devoted lay helpers, knew and were liked and made welcome by the people of such places as Bale and Arussi. Oddly enough, at first sight, they were disliked by the Italian "empire-builders", who were their own countrymen. The reason, of course, is that, in the Italian Colonial Service, as in those of France and Belgium, Masonic influence was paramount in the higher echelons. Hence, colonial officials in those echelons looked askance at any body of missionaries becoming too well-established in their overseas territories. And when the Fascist regime, whose Duce was

no lover of Masons, came to power in Italy and started its preparations for the military conquest of Ethiopia, its adherents accused the Consolata Fathers of being "Negus-lovers" and, on this account, branded them almost as traitors to their Italian motherland. The British, who ruled the Horn of Africa for a quarter of a century during and after the second World War were inclined to treat the Consolata Fathers as a residual element of Italian imperialism. The foreign advisers of the Emperor Haile Sellassie raised many objections against them. All during this time, however, the non-Amharic peoples amongst whom the Fathers worked grew to like them and the re-established Imperial Government came to place increasing trust in them. Now, even the Marxist rulers of Ethiopia have come to realise that they are irreplaceable.

The Situation To-day

Thus it is that, today, there is a Catholic Bishop, without a formal diocese, but resident in Addis Ababa; and a Catholic Secretariat run by Abba Stefanos, an Ethiopian Catholic Priest. Neither is there any lack of vocations to the Catholic Priesthood in Ethiopia and Eritrea. Before the deposition of the Emperor Haile Sellassie in 1974, the list of candidates for the Catholic Priesthood in the seminary at Agordat was full for the ensuing six or seven years. Of course, the bloody and protracted, and not yet finished, confrontation between the Addis Ababa regime and the Eritrean irridentists has brought the seminary to a standstill. As a result, the number of Ethiopian Catholic clergy is shrinking through natural wastage and the impossibility, for the time being, of replacing it. The best one can hope for, then, is that, towards the end of the present decade, there could come a trickle of young priests to take over the deserted parishes and missionary posts in the interior. Some still have incuments. Meanwhile, for example, in the land of the Arussi, which is a dangerous, tribal and mostly Muslim territory, the Waragu parish, with two thousand hunters and agriculturalists for its people, is in the hands of Abba Edward. But he is already seventy-five years old and in sore need of an assistant and every kind of material help under the sun. The same story would come from other parishes and posts elsewhere.

The industrial disputes which have plagued the United Kingdom throughout the post-war years are rarely judged in the light of moral principle. Those engaged in them—which-ever “side” they are on—seem to be without any knowledge that such principles exist. Some salient principles are here set out for the benefit of readers and, indeed, those working in the industrial field who may be interested.

CURRENT COMMENT

Industrial Dispute in Contemporary Britain

1: GENERAL PRINCIPLES

THE EDITOR

BECAUSE of their God-given dignity, employers and workers have every reason for respecting each other and the contract of work which binds them to a certain job. Consequently, the very least they should give each other is what justice demands; though mere justice, unassisted by the love and respect which should be the rule between Christians, will never place industrial relations on a truly human and realistic foundation. That is why, today, there is unrest in industry. There, the attitude of capital and labour to each other is quite wrong since it rests on a predominantly materialistic basis. Ultimately, it is materialism which accounts for present industrial unrest. It is my business in this article to examine its various forms and pass judgment on them. I begin with the strike.

A Strike can be Just

It should be clear that, if an employer violates the contract he has made with his workers or treats them unjustly

or unfairly in any of several ways that come to mind; if he is guilty of this sort of practice, then, in self-defence and under certain circumstances, his workers can withdraw their labour to a greater or lesser extent in any of several ways open to them. The result is a strike or "go-slow" or "working to rule", according to the manner in which labour is withdrawn and the extent to which it is done. A strike is an act of self-defence and there must be, in consequence, certain conditions governing its justice or liceity in exactly the same way that there are conditions attached to the carrying out of any other similar act. It is important that they be enumerated. Most of them are sufficiently obvious to need little comment.

Conditions of a Just Strike

In the first place, the cause of the strike must be reasonable. This means that the decision to strike must not spring from class hatred, for example, or any other evil motive. Men cannot strike "just for the hell of it" or because they happen to dislike the boss. Neither must the strike involve breaking the terms of a just contract unless those terms have already been rendered void by the unjust action of the party against whom the strike is directed. It is immoral to break one's pledged word.

Men cannot strike, therefore, for an increase in wages unaccompanied by any increase in their own productivity, except that it be to protect themselves justly and with regard to the public good against any harmful effect on their living standards caused by rising prices. *In the second place*, workers cannot strike for a cause which though reasonable, is, nevertheless, trifling. There must be an obvious proportion, in other words, between the misery and suffering which a strike will bring in its train and the cause, even when reasonable, for which the men strike. It is exactly the same with other forms of self-defence. I cannot, for example empty both barrels of a shot-gun into a thief who is in process of lifting fifty pence from my pocket. His action may justify a kick in the shins, but not a charge of buckshot in the stomach. *Thirdly*, the strike must have a reasonable chance of success because, once again, the suffering brought by the strike will be

heavy and men have no right to inflict it on others if the just cause for which they strike has not the slightest chance of succeeding. That, I would think, is obvious enough. *In the fourth place*, it is again quite clear that strikes must be carried out by legitimate means. A strike is a defensive withdrawal of labour. It cannot lend itself, therefore, to violence and intimidation—even against the guilty party—evil subterfuge, the scarifying and beating up of innocent third parties in order, thereby, to bring pressure to bear more quickly on an employer. *Lastly*, and, again, just because a strike is a serious business, it must be used as a means of last resort; which means, in fact, that it cannot take place before all reasonable negotiating and arbitration machinery has been made use of. It is difficult to think of an occasion when an unofficial strike, a lightning strike or walk-out is ever justified.

The Sympathetic Strike

What I have said of the morality of strike action applies to those modifications of it which are known as the “go-slow” and “working to rule”. It applies also to the kind of sympathetic strike which is permitted by reasoning similar to that which allows one country to go to the assistance of another, which is defending itself against an unjust aggressor. I have in mind, for example, a situation in which one employer acts in collusion with another against whom just strike action has already been taken. The collusion, we will suppose, takes the form of active assistance being given to the unjust employer by a colleague who gets his work done for him; setting his own employees, for example, to work overtime in order that this may be done. Under the circumstances, these latter are perfectly justified in refusing to work overtime, and, if necessary, striking to ensure their objective; which is that the just claims of their comrades, already on strike, should not be rendered null and void by the collusion of their own employer with the other employer against whom justified strike action has already been taken. Just as one nation may come to the assistance of another which is the victim of an unjust aggressor, so, in this case, one group of workers may come to the aid of another group of workers, which

is the victim of injustice. They do so by withdrawing their labour from their own employer when—as I suppose to be the case here—he acts in collusion with the original employer in an endeavour to mitigate or render null and void the effects of the original strike action, which has been justly taken in the first place.

It is, of course, one thing for a nation to come to the aid of another against an unjust aggressor. This it may do under certain circumstances. But it is quite another for it to wage war directly against innocent third parties in the hope that, thereby, it will in some way help indirectly the victim of aggression. This it may never do, for the end does not justify the means. In other words, you may never directly attack or harm the innocent in the hope, thereby, of embarrassing the guilty. Why should you? What harm have they done? It is the same in the case of the sympathetic strike. It is one thing for a group of workers to withdraw their labour from an employer acting in collusion with another employer against whom strike action has been justly taken. It is quite another for a group of workers, out of a motive of sympathy for strikers whose cause even is just, to strike against their own employer, who is not acting in collusion with the guilty party, in order to embarrass still further a public already feeling the effects of the original strike, and thereby bring increased pressure to bear on the guilty employer, forcing him to yield to the just demands of those who struck in the first place.

Direct Attacks on the Innocent

Similar reasoning assures us that strikers, even though their cause may be just, are not entitled to attack *directly* a public already affected indirectly and legitimately by their strike action, in order to bring their guilty employer more quickly to heel through the embarrassment brought to the public by their direct attack on it. For example, a just transport strike will harm the public indirectly and legitimately. But, on the reasoning given above, it would be illegitimate for justly striking transport workers to attack those giving lifts in private cars to members of the travelling public. The object of such action would be to

make the strike effective; but, to do that, strikers may never directly attack innocent third parties who have done no harm. The end, once again, does not justify the means. A strike is essentially a withdrawal of labour from a guilty employer. It can never be an organised direct attack on the innocent. It must never be assisted by such action or allowed to degenerate into it.

Man's Right to Work Where He Will

A man's freedom to work where he will is something he can never surrender and, at the same time, retain in its fullness the dignity which is his as a human being made in the image and likeness of God. For, freedom in this matter is part of the basic opportunity to which every man has a right, of shaping his life responsibly within the framework of God's Law. That opportunity is the outcome of his dignity. To hamper it, therefore, is to strike at man's dignity itself. The point is brought home when one realizes that a man must be left free to work where he will for the same reason that he must be left free to manage his own income. If, in this latter case, you give the management of a man's income into the gift of another, you make him dependent on that other and you cripple, thereby, his ability to give his family that upbringing which is its right. In other words, you constrict unduly the basic opportunity to which every man and his family have a God-given right. Consequently, you strike at their dignity, which demands that opportunity for its lawful expression.

In exactly the same way, if you prevent altogether or impede a man's freedom to work where he will, you put his livelihood, at an earlier stage so to say, into the gift of another and make him servile; robbing him, thereby, of that opportunity of alternate employment which is, at one and the same time, the hinge of the worker's freedom and one great strut of his dignity as a human being. Even though, with no opportunity of alternate employment, the worker may be left free to manage his own income, its amount remains in the gift of a single employer and, in consequence, the opportunity of fulfilment lying before his family is limited as it never would be were the worker free to go wheresoever he would to seek work. By the

same process, his own chance of self-fulfilment is curtailed and his status is reduced very close to one of servility. From this it follows that government has a bounden duty not only to maintain employment at a reasonably full level, but to take all means necessary to make easy for all a degree of mobility, which keeps constantly before the worker that opportunity of alternative employment on which the freedom and, therefore, the dignity of himself and his family so largely depend.

Freedom Violated by Internal Passport System

This due freedom of movement to which every man has a right is violated by all systems of forced labour (except those legitimately penal) and the internal passport system as it exists for the worker in Soviet Russia today or for black and coloured people in the Republic of South Africa. In time of crisis and war the common good may demand restrictions on the mobility of labour in the same way that it can demand military conscription; but, under normal conditions, they cannot be justified in the name, for example, of the kind of "democratic planning" which seeks to achieve its aims by ordering the worker about. To say that they could, would be to make the claims of human dignity subservient to the supposed needs of the State. Any government that does that, violates the principle of subsidiary function and denies, as Leo XIII reminds us in *Rerum Novarum*, the very purpose of its existence.

The Closed Shop and the Worker's Freedom

The measures outlined above, which are restrictive of mobility, qualify unjustly a man's right to work where he will and, to the extent that they do so, they violate that right and, with it, his dignity as a human being. In the same way, both are violated by what we call in Britain the closed shop. The point is worth examination, if only because of its present controversial nature.

For myself, in this article, the closed shop stands for a system whereby the officials of a union insist that, under the normal conditions of his working life, a man shall only work in a certain factory if he is a member of the union or one of the unions, which look after the affairs of those who work there. Thus, a closed-shop policy places a con-

dition on a man's working in a certain place or at a certain trade and, to the extent that it does so, it qualifies his right to work where he will. In my opinion, this qualification is unjust and, therefore, a violation of man's right to work where he will. To prove that it is, I have to show that a trade union has no just cause for placing this qualification on a man as a matter of course and under the normal conditions of his working life. It would have just cause were a man under moral obligation to join his union irrespective of circumstances and in the normal course of events. Were this the case, a trade union would be justified in bringing pressure on the worker to join his union and threatening him with the loss of his job if he did not do so. What we have to ask, therefore, is whether this moral obligation exists. If it does, then a moral case can be made out for the closed shop. If it does not, then no such case can be put forward. Is a man, then, under moral obligation to join his union irrespective of circumstances and in the normal course of events? That is the key question which I have to answer in an endeavour to find a solution to this problem.

General Right and Particular Obligation

In my view, the answer must be, No; and the basic reasoning in support of it lies in this, that the right to associate with his fellows, which belongs to every man as a means essential to the development of his personality, is a *general* right. As such, it carries a *general* duty of association with others, but it does not oblige a man under normal circumstances to join any *particular* organisation, whether it be a darts club, a trade union, a football club, a local association, a village community or a regiment in the Territorial Army. Those who say that it does, have the burden of proof laid squarely on their shoulders. Until they are successful, we are justified in considering as without moral foundation the position of those who interpret man's general duty of association as placing him under moral obligation to join a particular association, namely a trade union. It follows that their efforts to compel him to do so are likewise devoid of moral foundation. To say, as some of them do, that it is commanded by the

principle of solidarity is to beg the question, which is not whether a man has a right and duty to associate; but whether, under normal circumstances, he is to interpret that *general* duty as a command to join a *particular* organisation. Why should he do so? As a responsible individual, it is up to him to choose and decide freely for himself.

Special Circumstances and the Closed Shop

That is the basic argument which has to be used against those who would compel a worker in the normal course of events to join a trade union and who would deprive him of his job if he did not do so. The argument seems to me to be irreproachable and absolutely valid. It does not, of course, deny for a moment that circumstances may be such, at a particular time, as to place a man under moral obligation to join his union. Such a course may be essential to save it from Communist domination or to protect workers from continued victimization at the hands of an unjust employer. No-one would deny that possibility. All we are saying here is that, in the normal course of events, the *particular* obligation to join a union cannot be deduced from man's *general* right of association. Hence, the case for the closed shop policy, which must rest on the existence of this particular obligation, would seem to be without moral foundation.

Closed Shop and Communist Power

As I write these words, I am reflecting a little sadly that the English trade unions gained their greatest victories when men joined their ranks voluntarily. It is only in the days of their greatest power, which is now, that some of them have striven to compel men to join their ranks, driving out of their jobs those who refused to be brow-beaten into membership of a trade union. To me, their action in so doing has seemed to be motivated by anything but a disinterested love of justice. It bears all the signs of a doctrinaire lust for power. And it has led very often to victimization. What I have in mind is a situation of the sort that has occurred all too frequently in Great Britain during the post-war years. I am thinking of a factory in which, for example, there has been built up a ruthless strike machine (often of unofficial nature) as a result of

the zeal and energy of, say, an aggressive Communist shop-steward leadership on the factory floor. A strike is called that is unjust. A worker refuses to come out with the rest. He is forced to hand in his union card, and then, because the union employs a closed-shop policy, deprived of his job; put out on the street by his fellow workers because he has the courage to refuse to make himself an instrument in the hands of injustice. There have been too many instances of this sort in Britain since the war and they leave a very unpleasant taste in the mouth. The same applies to the disgusting practice of sending to coventry any man who has the courage to refuse to run with the mob at the behest of an irresponsible and unjust shop-steward leadership.

A Specious Argument

It remains to consider one rather specious argument which is put forward with great sincerity by those who uphold a closed-shop policy. It is in very general currency today amongst the rank-and-file of the British trade union movement. It amounts to the statement that, because workers benefit from the activities of a particular trade union, therefore all are morally obliged to subscribe to its membership; that is, to join it. Allowing for the truth of the initial half of this statement, which is arguable, the real answer to its reasoning is that, if one man happens to benefit through the work of another, it does not follow that he is thereby bound in justice to recompense his benefactor unless he has contracted to do so. And, so far as concerns charity, there is no reason why this virtue should cause him to express his gratitude in any one of several particular forms, of which one, in the case under consideration, might be to join his union. It is for him to choose for himself. In the case of those who use this argument to justify the policy of the closed shop, the burden of proof, once again, is on them. What they have to show is that a worker who has benefited from union action is bound to let his gratitude take the particular form of take-out union membership. They would be very hard put to it, indeed, to do this. There are plenty of other ways in which he can express his gratitude.

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Where do We Stand?

4: THE POST-CONCILIAR CHURCH

REV. DR. GEORG MAY

The Decline of the Missions

FEW things indicate the collapse of the post-conciliar Church so clearly as the decline of the missions.(*). To go into the missions, to lead a hard life, to lead men to the Faith with immense patience, to endure loneliness, to suffer persecution—one can do all that only if one possesses a strong faith and a deep love of the Savior. The pre-conciliar Church had such personalities in great numbers. They made their commitment as a matter of course to spread the Kingdom of God, and they held to it under the greatest privations. A missionary to Japan, who described to me the awesome magnitude of his responsibilities, wrote that the question “What is all good for?” never occurred to him. He definitely knew what he did it for. Today the situation is different. Fewer and fewer German Catholics go into the missions. If in the year 1967 there were still 228 German missionaries, who went off to work for Christ, this number sank to 22 in the year 1978. The decline in the sending out of missionaries indicates the inner paralysis of the Church and is a consequence of the fact that a morbid theology, which makes the missions questionable,

*In a document issued only last week—July 25, 1980—the Vatican Congregation for the Clergy ordered all bishops' conferences to set up two commissions: “one for the better distribution of the clergy, and another for the missions”. The problem relating to the deplorable state of the missions was spelled out in statistics showing, among other things, that there are now 16 priests per 100,000 Catholics in Latin America, while North America has 120 per 100,000. (*Catholic Bulletin*, July 25, 1980).

has become dominant in her. Our Church seems to be no longer certain of her business. She lacks the triumphant self-consciousness, which is the answering echo of her divine election. She no longer declares — certainly not loud enough—that she—and she alone——is the bearer of absolute truth and of the plentitude of salvation for all men. It seems that our Church no longer wishes to win men, to conquer men for Christ, to lead men to the holy Catholic Faith. She merely wants to 'dialogue' with men of other faiths; she no longer desires to convert them.

The Power of the Fear of Men

The greater part of the clergy is guilty in varying degrees of the progressivist disorder. All too many clerics have remained passive in the face of the approaching disaster, while not just a few have collaborated with it actively. There are, first of all, the lazy. They insist on peace, they don't want their comfortable life disturbed. They may want to do what is commanded, but also what fashion dictates. A considerable portion of the clergy acts according to the principle that what comes from above is to be done, whether it is right or wrong. Such a maxim saves thinking and likewise conflict. A third group recognizes the disaster, but they humble themselves, contrary to their better judgments because they do not want to be considered old-fashioned. The history of the fear of men in the Church has yet to be written. It must begin with the denial of Peter and end with the servility of post-conciliar progressivism toward the spirit of the age. It is certainly understandable how difficult the position of individual clerics is. Progressivism has put them on the leash of democratization. Every parish priest who attempts to stand firm against the abuse of the official progressivism stands under the latent threat of denunciation, of resistance or even open rebellion by a part or even the whole of the members of his parish.

Then there are the so-called progressive priests. They are obviously possessed by a mania for innovation, inconsiderate and intolerant, even cruel, toward those who think otherwise. They force the development further, with or without authorization, in the expectation that the Church

will follow them, as she has so often done in the recent past. I am thinking of recent liturgical arbitrariness, like the performance of ministerial services by girls, and intercommunion or intercelebration. Not a few clerics thereby earn for themselves the approval of adults, but above all of the youth, by further and further demolishing the barriers of order and reverence. It is easy, as we know, to make propaganda for oneself and to obtain the reputation of being a "modern" pastor, if one considers oneself bound to nothing any more. The overwhelming percentage of those who are laicized stems from this group of "progressives". We have often seen it happen that priests got married and left their congregations, after they had caused immeasurable devastation for years! When order still reigned in the Church one occasionally heard the reproach that ecclesiastical authority was too hard on certain offences of the clergy and somehow lacked sufficient patience; in this way many were said to have been driven from their calling. Today the bishops are lenience itself; they remain silent and put up with almost anything; but this indulgence is not a remedy; it simply permits them to keep at their destructive work until, finally, they depart.

Many say to me that there are still faithful and pious priests. My reply to that is: that is precisely what makes the situation so bad—one no longer knows what kind of a representative of the Church one might encounter, and it is because of this uncertainty that the Church has lost her reliability as an institution. The Nobel prizewinner, Otto Hahn, pinpointed the fact that he could not wrest for himself a faith in a living God mainly because of his earlier experience of having been alternately exposed to extremely conservative and extremely liberal teachers and pastors. The teaching of the Church cannot endure this shifting back and forth. If her servants are not as one, then confidence in the whole institution falters.

The Shaking of the Faith of the People

He who loves the Church has a heart that feels for the people in the Church, and he who is aware of any responsibility for it, cannot but be deeply troubled by the condition the members of our Church find themselves in today.

Fifteen years have passed since the Second Vatican Council. The much trumpeted "new Pentecost" has failed to appear. The promised "renewal" has turned into its opposite number. A short time ago the chaplain of a large hospital said to me that "the one thing that the people have noticed since the Council is expressed in the statement: the whole thing isn't as bad as it used to be". That is to say: for the majority of people the Council and the Conciliar movement are undertakings which serve convenience and make effort superfluous, but which are therefore aimed at break-up and diminution. This impression is not really mistaken. The Council and the post-conciliar movement have called forth innumerable innovations, but most of them are superfluous, useless, or destructive. The so-called reforms have cost the Church millions and millions of the faithful, who have turned their backs on the experimentizing and self-protestantizing Church. The post-conciliar movement stands before a field of ruins. It has made few people better, more pious, more faithful, but rather has lowered the moral level and the religious condition of the faithful in a catastrophic manner. In the past fifteen years the faithful have been continually shaken or rendered uncertain in their Faith, have had their love for, and attachment to the Church taken away; their piety and their zeal for prayer have declined, their joy in the services has been impaired, the readiness to tarry longer in the house of God has diminished, the will to penance, abstinence, self-denial and resignation hardly exists any longer. If one investigates the condition of our congregations carefully one cannot escape the conclusion that the Council and the post-conciliar period were the Stalingrad of the Catholic Church, i.e. a gigantic miscalculation and a frightful catastrophe.

The Decline of Conviction in the Faith

The progressivist agitation has led to a disturbing, all-embracing mis-education of the faithful. In her centuries-long work of education the Church had made it a matter of paramount urgency to lead the faithful to a recognition of the meaning of, and to the highest regard for, the truth, mindful of the words of the Apostle John in his Third

Epistle: "I have no greater grace than this: to hear that my children walk in truth". Since the beginning of the progressivist movement, regard for the truth has sunk to an extent unknown even in the dark ages of Church history. The mass of Catholics have become almost indifferent to truth. A mentality has emerged which lightly shoves the truth aside; hence it is no longer important to believe, but merely to alleviate the suffering of the world. This idea is fundamentally false. Social action and justice proceed from the Faith, in fact they arise from it. Only the Faith teaches the fear of the Lord and the responsibility before God for the alleviation of human misery and human suffering; and it is the loss of this connection which has shaken everything on earth and which must lead to ever greater catastrophes.

Because of the seizure of power by progressivism, the Catholic people are, for the most part, more or less separated or removed from Catholic doctrinal teaching. There is no doubt that a condition of religious consciousness reigns in innumerable Catholics and in entire congregations, which, when measured against the unfalsified Catholic Faith, can no longer be characterized as Catholic. Hardly a tenth of those who bear the proud name of Catholic in the Federal Republic of Germany still remain really strong and unshaken or in full possession of the Catholic Faith. A greater part of those who are considered Catholics have deviated so far from Catholic thought and feeling, that no human effort can bring them back. The progressivist movement incurs the main guilt for the fact that almost the entire younger generation has been alienated from the Faith and from the Church; the progressivist movement has the youth of today on its conscience.

Nor has progressivism made the Church more attractive; It must answer for the fact that she is taken less and less seriously and is more and more seen as superfluous. In the eyes of countless men and women the progressivist campaign has robbed the Church of her claim to be the Advocate of God. For many people the necessity of Religion and Church is no longer clear. The shepherds of the Church have done little, too little, to expound the Church

as the sign of God among men and as the life-giving principle of human society. A Church which no longer speaks clearly and unequivocally, which apparently no longer takes herself quite seriously, which seems no longer to understand herself as the universal way of salvation, appears more and more to men as expendable, even useless. Her authority has reached a low point, which, to my knowledge, it has never before reached in history. We now have in our Church conditions as in Protestantism; the average post-conciliar Catholic no longer takes anything the Church says all that seriously.

The Aversion to Sacrifice

Because there is a close connection between faith and life, the consequences of the destruction of the Faith and the confusion of the faithful is in practice very serious. A lust for "self-fulfillment", possession and enjoyment, such as was previously known only among men of no faith, has taken hold of Catholics. The clearest test of the sinking of the moral level of Church members is the devastating decline of births. The President of the German bishops' conference disclosed that, in the Catholic Church of the German Federal Republic in March 1979, there were 30,000 burials and only 20,000 baptisms, and against 8,000 leaving, only 1,000 entered her. Of course, he didn't inquire as to the causes of this situation inside the Church; nevertheless, they are to be attributed to the seizure of power by the progressivist theology in our Church. The so-called progressivist movement is fundamentally inimical to progress and to the future. For it destroys the basis of progress and of the future. When, for example, progressivism elevates sexual hedonism to the end-purpose of matrimony, it overthrows that concept of marriage which rejoices in children, including the new blood for the priesthood and the religious orders as well. Instead of preaching the moral teaching of the Church clearly, uniformly and firmly, the progressivists have twisted and weaken it. Above all, they have made the youth disoriented. An auxiliary bishop makes the claim that "one must first instil in the young people courage to live before one approaches them with norms" (*Der Fels*, 1978, p. 375). No,

Your Excellency; life can no more exist without norms than nature can endure without the laws of nature. He who withholds the moral commandments from youth takes away their support and delivers them over to the prompting of instinct.

The Catholic Faith is, for only a very few Catholics, still *the* power which marks their life and actions. This holds for the private, as well as the public, arena. I am no friend of the Persian Ayatollah Khomeini. But not everything that he says is false. He explained to the reporter of a large German newspaper that "in the West your great sin is that you try to separate faith and life. What I believe, I must make real everywhere, therefore also in society and in the state". In this Khomeini is quite right. For Christians the law of God must reign everywhere, in private as in public life, in the Church and in society. Meanwhile, German Catholics are neither willing nor in a position effectively to cause the law of Christ to be recognized in the public domain. As Catholics, they are supposed to fight for that. But German Catholicism has forgotten how to fight.

Endless Talk

Not action but high-falutin words are characteristic of the post-conciliar movement. The post-conciliar period is the period of big words and small deeds. It is marked by a torrent and deluge of speech and a wasteland of witness. Certainly never before was so much said and so little done in our Church as today; quiet work and silent service have become rare. He who sees the swollen style of certain ecclesiastical documents (e.g. the pastoral guidelines for parochial catechisms), and compares the real situation of our congregations, will recognize the deep insincerity of the post-conciliar campaign. All possible bombastic speeches are made, verbal tight-rope walks are staged, a learned-sounding vocabulary is used, but behind it all stands almost nothing but idling, tale-bearing, profit-seeking and occupational therapy. Fault-finders and grumblers, whose piety and Christian probity are likewise missing, grab the center of attention in the Church, rule the field at meetings and conferences, and appear in the media as

spokesmen of the Church. It has gone so far that Church publicity is, to a great extent, determined by discontented, resentful, leftist Catholics, who, in the time of Pius XII, remained generally and rightly ignored as un-Catholic outsiders. In the Lamentations of Jeremiah it is said of the Jerusalem destroyed by Nebuchadnezzar, the king of the Babylonians: "How hath the Lord covered with obscurity the daughter of Sion in his wrath! how hath he cast down from heaven to earth the glorious ones of Israel . . . All they that passed by the way have clapped their hands at thee; they have hissed, and wagged their heads at the daughter of Jerusalem, saying: "Is this the city of perfect beauty, the joy of all the earth". The Catholic who still loves his Church must raise up a similar lamentation today.

The Contraction of the Church

The shrunken post-conciliar Church is neither in a position to hold on to its faithful, nor in a condition to win anew any considerable number of men. The former turn away disappointed, the latter do not feel attracted. One gathers no adherents with demolition and confusion. The bishops cannot deceive themselves about the embitterment, which has put off a considerable number of the faithful. On July 17, 1979, a woman wrote to me: "In our part of the country we are delivered over to these modernists, who have taken away our spiritual home. Should we get out of this Church? If thousands were to do so then the income of the Church representatives' might eventually shrink"

The innovations have led no one to the Church, but they have certainly spoiled the Church for untold numbers. Unconvinced and deceived Christians turn their backs on the Church. In Austria more than 200,000 Catholics left the Church between 1967 and 1977 about 3% of the total number of Catholics of the country. Otto F. Beer stated in *Die Welt* (No. 275, Nov. 25, 1978) that ever since the churches interested themselves "less and less in religion, and more and more in tax-relief, family care, social benefits—hardly at all in those metaphysical questions under whose banner they started out"—they lost their flocks to sometimes extremely dubious sects, merely because these

still concern themselves with questions like this world and and the next, soul and God.

The neglect and scandal of the post-conciliar period will yet have its retribution in a frightful, today totally inconceivable, fashion. One day—and it is no longer far off—the Church will get the bill for the neglect of the Faith and the drying up of pastoral care. One day the men who no longer believe, because nobody took the necessary trouble to build up the Faith, will rise up against the Church, accuse her, and declare her to be superfluous.

(To be continued)

RESURREXIT SICUT DIXIT

One day
This nightmare will be over;
The din
Will cease.
There will be
Silence
Reverence
And peace.
These will remain :
God's love
Man's sin,
The rock Reality on which
His Church shall rise again.

S. G.

Book Reviews

NOT GOOD ENOUGH

The Catholic Church and the Struggle for Zimbabwe by Ian Linden; Longmans 1980; pp. 310; £3.95.

It must have been the temptation to be the first in print with a book on Zimbabwe as soon as Independence was declared that led Dr. Linden to weave a mass of facts and not a little hearsay and prejudice into a very partisan account of the situation. Since he had spent only a few weeks in Rhodesia in 1978, he did not have the time to be aware, at first hand, of the situations, or the problems or the solutions of which he treats. This would not have mattered so much had he not taken the very one-sided opinions of one set of people as his norm of objectivity. He seems to have known his conclusion before he did his research. He did not personally know many of the participants, but nonetheless felt free to judge them and their attitudes as if he had known them well.

Dr. Linden's self-assurance and bitter stance produces only a partial version of the truth: partial in both senses of the word, because that part which he has produced is anything but impartial. As the footnotes and index reveal, he was well supplied with published documents from the 'archives' of the Bishops' Conference. He was not, however, given free run of the 'archives'. Even when there is nothing to hide, there are in any walk of life many private things which cannot be made fully available: some things are only partially recorded and, or, need personal explanation to put them in their context and perspective. Nor, it may be said, did the Bishops' Conference give leave to their Secretary General (see footnote p. 237) to accede to the repeated importunings of Dr. Linden to persuade him to do so.

One would have expected from a professional historian that facts should be ordered in such a way that they might speak for themselves and readers be allowed to form their own judgements. But Dr. Linden confuses the extremely

serious and complex issues with ill-informed, divisive and even at times derisive criticism. His relation of the facts is interlarded with snide remarks and the considerable benefit of the wisdom of hindsight. He shouts abuse and applause from the comfort of the side-lines, but was never one of the anxious protagonists in the arena. He lacks compassion. He forgets that he is as much a man of his times as the early missionaries were men of their times having the visions of their times: he makes no allowance for what he himself might have thought had he been born a hundred or even only fifty years ago.

A few random examples show his bent. He misses the point about Fr. Schuette's visit on behalf of the Vatican at the request of the Conference (p. 147); he misunderstands the point at issue at a "stormy meeting" of the Bishops' Conference in 1971 (p. 154); he fails to see the import of the slick hypallage "you can't have six percent of a *principle*" which fogged reason with emotion by ignoring what was in fact at stake (p. 153); the booklet on the Land Tenure Act and the Church was not "prepared by missionaries in an interdiocesan Commission" but, in consultation with two Bishops, by the author of this review who also saw it through Mambo Press (p. 133); he attributes a desire for multi-racialism to those who had in fact formulated the Church's plea for non-racialism (p. 232). Worse than that, he states that 1,000 families were evicted from Chishawasha in 1971 (p. 162) when no such thing occurred then or at any time; he states that the 1972 "sermon outlines" were not shown to members of the hierarchy (p. 188) when indeed they were because it was the hierarchy who had commissioned them and approved them. On many occasions he seems intent on gratuitous disparagement (e.g. pp. 127, 152) which belies his stated concern "to risk telling the truth—as he sees it—in the hope of genuine reconciliation". (pp. IX, XIII).

It is impossible therefore to escape the conclusion that in no way can this book be taken as an objective and even-handed essay in recent history. The book, written in a mixture of journalese and high-sounding jargon, contains a mass of material that has been industriously collected, but seriously misunderstood and put forth with a fine

disregard for impartiality. The misrepresentations may not be deliberate, but are for all that fatal for a balanced historical account.

Perhaps Dr. Linden would have done better if he had simply re-written his history as a biographical novel. Even then his biographical sketch would be incomplete since he would not have had access to those revealing experiences which could only have been obtained from attendance at the working sessions of the episcopal Conference during those twenty years. He might then have had an inkling of the tensions and exasperations of those in office and been moved to pity rather than scorn.

Having served the Bishops' Conference on its secretarial staff since 1970 and having before that been instrumental in bringing before them the serious implications of the 1969 Constitution of Rhodesia, I do not consider that this book "does justice" to the Bishops who were the local Ordinaries of Rhodesia, nor does it give them the "honour that is due" to each and all of them. It cannot therefore do justice or honour to the Episcopal Commission (which it lauds) formed by the Bishops (whom it denigrates) to assist them in their difficulties (p. VIII).

Perhaps the Bishops, on reflection, could have done better: certainly Dr. Linden, with more reflection, could have written a better book.

—*Richard Randolph, S.J.*

(N.B. All page references given are to the German edition, published by Kaiser-Grünwald).

LIFE ON EARTH

For me at least, David Attenborough's *Life on Earth* (Collins—B.B.C., £7.95) soon became a splendid spiritual treasure-trove. Reading it, I continually found myself warmly thrilling with reiterated doxologies. "And you, all plants; creatures of the seas; every bird; wild beast and tame; you bless the Lord, you give Him highest praise and glory for ever!" (Daniel: c.3).

He writes as pleasantly as he lectures. And as I closed the book I thought to myself how dear St. Francis of

Assisi would have loved it and might have sung another great Canticle of praise, this time concerning the marvels of life on planet Earth. I came also to recollecting many of the seventy volumes of monographs written by that lovable Frenchman, retired science lecturer turned famous entomologist, which he first began to publish exactly one hundred years ago. A great contrast indeed. The author of *Life on Earth* writes rather as an enthusiastic and admiring journalist and encyclopaedic. Jean Henri Fabre wrote as a trained scientist and only of his own first-hand and painstaking observation of the day-to-day living and life-style of the humblest of God's living creatures. In the two or three acres of wasteland he had purchased and which he called "my laboratory" he spent day after day and many nights to boot on his hands and knees tirelessly peering through his magnifying glass, pencil in hand. "Mon ami, I do not believe in God, I see Him" he riposted when an atheist friend mocked him for his faith. For him Tertullian's paradox: "God is greatest when He is smallest".

And here, I reflected, another contrast. For those precise but voluminous field-notes of the entomologist are consistently punctuated by humble and touchingly sincere doxologies whereas, as far as I could see, in *Life on Earth* there is not a single reference to a divine Creator or Designer. Instead the clay-footed god of Evolution. The grand rhythmic melody of God's Creation so beautifully expressed; but why must the reader be left to supply the words of the paean of praise?

Jean Henry, the field naturalist, would have agreed that within any species or kind (cf. Gen. c.1: vv. 21, 24, 25 etc.) a myriad ingenious and nigh fantastic adaptations and developments were there before his eyes; but never the slow progress from one kind to another—from a lower form of life to an higher; for St. Thomas Aquinas a metaphysical impossibility. And one's anthem is irritatingly distracted to find the otherwise beautiful *Life on Earth* resorting to the almost universal semantic con trick of categorizing the manifold gloriously amazing adaptations or mutations within each species or kind as evolution and then quietly transferring the term to a supposed and as yet unproved escalation of a lower kind to a higher one

("transformism") by purely natural and material means. All under cover of unimaginable and historically dubious aeons of tens of millions of years. Nor do I find such incredible sentences as "Fish began to haul themselves out of water and became the first back-boned creatures to colonise the land" conducive to any peace of mind. It was Dewar who emphasised the suicidal difficulties of such processes.

And now the report that the British Museum—hitherto a stronghold for the Darwinists—is mounting an exhibition next year to demonstrate that the theory of transformism, however useful for research as an "intellectual framework" is not "scientific" because it can neither be proved nor disproved by experiment. The anti-evolutionist or creationist lobby grows apace and soon there may be some red faces among Catholic writers and catechists who have over-committed themselves to that "intellectual framework" referred to by one knowledgeable writer as "that fairy tale for adults". No, after long years of study, I have found the transformist argument too full of unheeded or suppressed gaps, cover-ups, contradictions, fantasy and even exposed frauds to deserve any unqualified credibility. Frustrated, I turn to the Word of God.

But prescinding from Attenborough's transformist axe, there remains in *Life on Earth* for those who search and dig another ascent. It is the *Scala Aurea* — the golden Jacob's ladder to the Living God whose almighty, sharing and divinely deft fingers fashioned the multiplex and exhilarating wonders of life on earth. "The work of your fingers", cried the overwhelmed Psalmist. "Every line a Gloria" the devout Jean Henri might have said. I am content with God's "kinds" as they are. "And Yahweh made every *kind* of living creature, every *kind* of wild beast, every *kind* of cattle and every *kind* of reptile. *And He saw it was all good*". Indeed, for me here enough is enough.

—Guy Brinkworth, S.J.

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